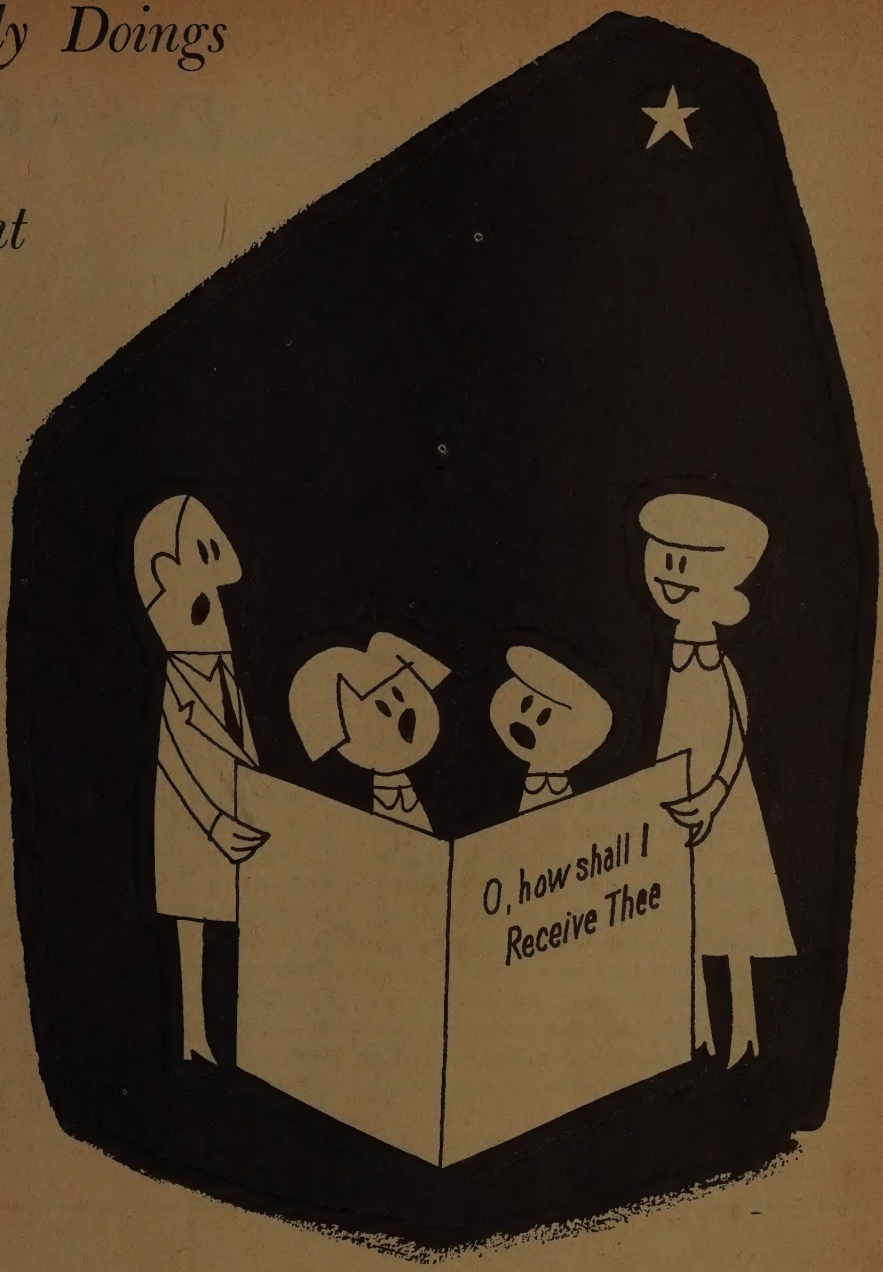
Family Doings for Advent



Lutheran Herald

November 17, 1959 • Vol. 43 • No. 46

To make this Advent season more meaningful for your family, see page 11.

The following letter was received by LUTHERAN HERALD *in response to a news story carried in our October 20 issue. Because we feel Dr. Solberg is well informed on this subject and brings many important facts to light in his letter we print it here in full, even though it is far beyond the usual limits of correspondence printed in our columns. In the meantime we are investigating the sources of the story, which came to us from Religious News Service, a reliable and usually accurate source of news. Dr. Solberg is head of the department of history at Augustana College, Sioux Falls, S. Dak., and is in the process of writing for publication his findings on the Church in East Germany.*

Don't Write

To the Editor:

I have just returned to the United States after having spent four months in Berlin, Germany, doing research on the development of the conflict between church and state in East Germany since 1945. This recent exposure, together with the close relationships, both official and personal, which I have maintained with the German Church over the past ten years, has made me particularly sensitive to published articles and news reports concerning the very critical situation which that church faces today.

The HERALD has carried many fine articles on this subject, but this very fact causes me to raise serious question concerning the report carried in the October 20th issue, under the heading "East German Protestants Face Gloomy Future." Since this report appears in the section: "The Church in Today's World," I assume it is based on some religious news service release. I would like very much to know the source, because I fear this type of misleading and inaccurate reporting does our embattled brethren in the faith outright harm. The situation is serious enough in East Germany, without distorting and falsifying it.

Let me comment upon this report, point by point, in order to correct a few of its errors. The first paragraph indicates that in the past ten years "the greatest ... nihilation" of "Protestant organization and faith ... the Reformation" has taken place in East Germ... Quite apart from the question of whether "anni... tion," as such, can be described in comparativ... superlative degrees, it simply is not true that in... past decade any Protestant church organization h... been destroyed. There are nine "territorial" Chur... in East Germany, and each of them is organizationl... intact. That the Communists would like to bring t... church organizations under government control is c... but they have not been able to do so, up to the pre... date. Twenty years ago, during the National Soci... period in Germany, the church organizations in ... Germany (and in a large part of West German... well) were brought under Nazi control. That the C... munists have not succeeded in doing this is cause... profound gratitude, and for continued prayer on be... of the Churches of East Germany.

In the third paragraph, it is stated that "the m... bership in the former state Churches has been redu... by nearly two-thirds." This is absolutely false. If ... were an accurate figure, the East Zone Protestant Chu... members would today number about 4,600,000. Actu... there are still approximately 14,000,000 Protes... church members in the nine territorial churches in ... Germany. The Communists are conducting very vi... ous campaigns to induce people to sever their con... tions with the church, but thus far they have produ... less than a one per cent annual renunciation. E... this figure is cause for real concern, but to speak ... 66% loss of membership is completely false and ... leading.

In this issue ...

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Lutheran Herald

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? Church in East Germany

By the same token, to speak of a "massive shift from Christian faith to Communist adherence" is une. While statistics on the inner allegiance of whole pulations are never scientifically accurate, it would my judgment, based upon hundreds of conversations h people in both East and West Germany, that even er fourteen years of Communist propaganda, less than per cent of the population of East Germany has braced the Communist ideology. That the Commut authorities also recognize the absence of popular pport of their regime is clearly shown by their unllingness to permit a free election to be held in the st Zone.

I do not know which Protestant church superintendt is being quoted in the fourth paragraph, but any ertion that "in the immediate future" 50% of all eaching places in East Germany will be without stors simply is irresponsible. There are at the moment 00 Protestant pastors in the nine churches of East ermany, not to mention the 6-7000 full-time trained teachers of religion in the service of the churches. here are between 6000 and 7000 parishes in East ermany, and there is no doubt that many pastors are d and fatigued, but any "immediate" prospect of a cancy total of 50% is not true.

In the fifth paragraph it is stated that "the Soviet lers found a way to break up this united resistance the All-German Church by refusing to deal with any urch leaders who did not reside as citizens of the erman Democratic Republic" (that is, the East German government). It is true that the East German overnment officials do take this position, but they have ot succeeded in breaking the unity of the German rotestant Church. Whether they can succeed in the ture is an open question, but it will require more than simple technique such as this to accomplish it.

In the sixth paragraph the fact that baptism and confirmation "are today matters of courageous witness" in East Germany is cited as "one measure of their (that Communist) success." Whose success would it be these holy acts were *not* matters of courageous witness? It seems to me that whatever may be happening the church in East Germany today, we ought as Christians to thank God for the power of courageous witness which the Holy Spirit gives to embattled Christians in their hour of persecution.

Further in this sixth paragraph is the grandly uninhibited assertion that "East German churchmen acknowledge that of the vast pre-Hitler edifice of 14 million members scarcely a million and a half practicing Christians remain, and even this small number is decreasing." I know most of the leading churchmen in the East Zone personally, and I know of not one single one of them who would make a statement like that. This report, however, blandly cites "East German churchmen," as if they were all agreed that this irresponsible assertion were true. This kind of reporting would do more to undermine the courageous fourteen-year-long struggle to maintain personal and ecclesiastical integrity in the Evangelical Church in Germany than a whole barrage of direct attacks from the Communists themselves.

And then finally, in paragraph seven, it is stated that in the ten years of the Communist dictatorship (it's actually 14 years), the Church has made a transition from "a state of opulence" to that of grinding financial insecurity. A bit of arithmetical calculation reveals that ten years ago, the calendar read "1949." How anyone who has lived through this postwar period could describe the condition of the Eastern Zone of Germany in 1949—and particularly the Church in that area—as "opulent," is simply beyond my understanding. Honestly, it's enough to make a person weep, even if he had had nothing whatever to do with a world-wide program dedicated to the relieving of human suffering and spiritual privation in the name of Christ the Lord! If East German churches were opulent in 1949, then words no longer have any meaning!

I hope that you will understand that I write this letter out of a love of the Church and a love of the truth. Even if I didn't love the Church so much, my historian's thirst for the accurate account of events would drive me to plead for a correction of this report. But most of all, I cannot bear to see the heroic struggle of our Lutheran brethren in East Germany betrayed, as is the case in these lines. No one knows how this thing will eventually turn out. Maybe the outer structure of the church will be changed. This is in God's hand. It is our task to repent of our own softness while God still gives us time, and then to try to understand and to encourage and to help our embattled brethren—not to write them off as just another casualty of the "cold war."

RICHARD W. SOLBERG

Those Who Are Standing Still...

By Carmen Mitch

. . . That's the picturesque way the Zulus describe lax church members who have perhaps been baptized, but who have never confirmed their faith in Christ.

And those are the people who are being reached by PTR missions among the kraals in South Africa.

The Zulus are mainly a rural people, tending their fields and their flocks of cattle and goats. Each family lives separately in a kraal, at a little distance from its neighbors.

Missionary Herbert Nelson and his wife, Laurine, have adapted the American PTR to South African needs. They drew pictures and made twenty turnover charts to be used in training lay visitors. Then Pastor Nelson booked himself into any outstation that would have him, and began a series of five-day missions.

He insisted that there should be no deviation from the aims and goals of the PTR program: (1) To strengthen the Christian lay people by "sending them out." They are only sent out after they have been carefully instructed. (2) To get decisions from the people visited. Here he provided cards for the lay visitors to fill out after the completion of each day's visits.

The Zulu Christians—men, women, and young people—were eager to visit the kraals, to encourage their people and invite them to accept God's great salvation. Their greatest joy is when they can report that a heath man or woman has agreed to study in the baptism cla

The greatest gains from the PTR missions w among the heathens. Many of them had heard t Gospel before, some even came to church once in while. They might have a friend or relative who is Christian, or a son or daughter who goes to a missi school. Many say that they have wanted to becor Christians, but have never taken the step. The PT with its visits from lay people and its nightly servic seems to have been the factor that helped them ma the decision.

Now the spring rains have come to South Africa, t people have started hoeing and working the fiel and the PTR missions will have to be discontinued un after Christmas.

But Pastor Nelson and his fellow missionaries South Africa have an entirely different situation to fa in the urban areas.

In Durban, there has been much tension and unre since the big native uprising on June 18. There ha been many small riots among the Africans and t police force. Several churches and 27 government buil ings have been gutted and burned to the ground.

The Superintendent of Native Affairs in Cato Man

of the worst native areas in Durban) is forced
ve his office in a tent right behind the police sta-
He does not dare to enter Cato Manor proper
ut a strong police escort.
e missionaries are not allowed to visit Cato Manor,
trying to do so would only aggravate the situa-
and endanger the church. The native evangelist
t off the mobs three times during riots when they
trying to burn the church building.
e last time Pastor Nelson came to Cato Manor
rvices, he was told by some of the Africans, "Pas-
be careful or you will be killed, and your church
oyed."
e unrest has spread to many other cities, and no
knows when another eruption might occur.
e missionaries can only wait, and pray, and try
ach the people with God's Word.

At right is Pastor Nelson with one of the turnover charts he and Mrs. Nelson made for the PTR. It reads: "Christ is the Good News. He loves the whole world. He sends us into the world to Preach-Teach-Reach." Below is a reproduction of a composite report card for the six congregations which held PTRs.

UMBIKO WESIGABA
Group Report

ongregations where PTR'S were held d their totals.	HLABISA	UNTUN-JAMBILI	ENDAN-DAIWENI	TSHANENI	MPUMA LANGA	KWAM THOLO
Bangaki abantu okhulumile nabo nakhaya abo na? How many people contacted?	498	523	462	162	172	161
Mingaki imizi ehanjelwe na? How many kraals visited?	97	110	88	34	34	32
Bangaki abadala abavumile ukungena klasini lokubhabhathizwa na? How many adults agreed to enter baptism class?	19	6	22	11	6	3
Bangaki abavumile abadala kuginiswa na? How many adults for confirmation class?	13	12	5	3	3	—
Bangaki abavumile ukubuyela bandleni ngokuthethelelwa na? How many agreed to return to the church through forgiveness class?	3	9 (These people have been on church discipline and are now returning to the church.)	9	1	5	—
Zingaki izingane ezidinga ukuba ibhabhathizwe na? How many children for baptism?	7	22	37	12	4	1
Bangaki abantwana abavumile ukuza eSikoleni seSonto na? How many children for Sunday school?	70	23	15	8	1	3

The third in a series on worship

by Rolf D. Brandt

The Parts of the Service

GREAT NUMBERS OF COPIES of the new *Service Book and Hymnal* have been sold, and many ELC congregations have placed these hymnals in the racks of their pews and sung hymns from these books in their public worship. In the great majority of these congregations *The Service* as found in these hymnals, in one or the other of its settings, has been adopted either on a trial or on a permanent basis. Many ELC Lutherans have found this service strange and difficult to use, let alone to worship by. In this and a succeeding article, let us take a quick look at the parts of the service.

But first, hear one suggestion. School yourself to remember that millions of Lutherans over hundreds of years have used an order of service very similar to this one, that they have become so familiar with it that it has been no stumbling block, but rather an uplift to them as they gather to express themselves before God, hear His Word, worship Him with prayer, praise and thanksgiving, and be comforted and strengthened in faith. We owe it to ourselves to become educated in the use of what is so important and beloved to so many of our fellow Lutherans.

Secondly, let us pick up some handy definitions:

Rubrics: Rules for conducting a liturgical service, like: "The Congregation shall rise."

Ordinary and Propers: The service changes in part every Sunday. Less than one-fourth of the worship hour is an "ordinary"—something repeated every Sunday. All the rest of the parts of the service are called "the propers."

Sacrificial and Sacramental: The pastor's position at the altar ordinarily interprets the service to the congregation. When he faces the altar he is praying for or with the congregation to God. This is a sacrificial act. It should not be confused with our making a sacrifice to God in payment for sins. It rather means that we are motivated by the Holy Spirit to worship God in prayer, praise, and thankgiving. When the pastor faces the congregation, it portrays the sacramental character of the service. The pastor is speaking for God as His prophet and messenger.

Chant: Chanting is speaking musically. Chanting is used to indicate a higher level of worship to God, as for instance, when the congregation and pastor joi the hymn of praise sung by the choir of angels on first Christmas night.

And now, *The Service.*

The Invocation:

It is usually preceded by a Prelude, which is to the mood for worship and turn the mind and hear preparatory silent prayer and meditation, and usually preceded by an Opening Hymn echoing thought of the Psalmist (100:4): "Enter into his g with thanksgiving and into his courts with pra The *Invocation* "In the Name of the Father, and of Son, and of the Holy Ghost" declares that our litu frames the worship of the Triune God. It also ackno edges the presence of God, reminding us of Matt. 18 "For where two or three are gathered together in name, there am I in the midst of them." The congre tion responds with an "amen," ("yea, verily").

I. THE PREPARATORY SERVICE OR "OFFIC OF CONFESSION AND ABSOLUTION

There are three *Offices* or sub-services in The Servi the others being the *Office of the Word* and the *Of of Holy Communion.* This first office may be liken to the cleansing Isaiah received before God called h to worship and he responded, "Here I am! Send n (Is. 6:8).

The Address:

Drawing his words from Hebrews 10:22, the Pas invites the people to come before the living God faith, confessing their sins.

Versicles:

These versicles, or "little verses," are from Ps. 12 and 32:5. Versicles are used throughout the service introductions to prayers.

The Prayer of Confession:

The pastor prays a prayer of contrition and repentan on behalf of the congregation to God. This type of co fessional service originated in the Reformation. T

ls "that we are sinful and unclean" are found only ıe Lutheran services.

The Prayer for Grace:

ıe people of the congregation, having confessed their through the voice of the pastor, now join him lly in a prayer for mercy.

The Absolution, or Declaration of Grace:

he pastor publicly administers the "Power of the s" given by Christ to the Christians in the words you forgive the sins of any, they are forgiven; if you in the sin of any, they are retained" (John 20:23). congregation indicates its permission for the pastor se this power, as well as its reception of forgiveness aith, by responding "Amen."

THE OFFICE OF THE WORD

Introit:

he word "Introit" means "beginning" or "entrance." s actually the beginning of the worship service for l's redeemed people. The Introit can be thought of liturgical anthem and is often sung devotionally by choir. It takes its form from the ancient custom, v abandoned, of marching in procession to church, ging psalms, and entering with a key-note psalm of day. Actually the *Introit* does sound the key-note of day. The words change every Sunday. The Introit s with the

Gloria Patri:

his "little doxology" is a brief hymn of praise to everlasting Triune God.

Kyrie:

This word means "Lord" and is the first word of prayer "Kyrie Eleison," "Lord, have mercy." ELC rshipers who are accustomed to the first service in Lutheran Hymnary remember the Kyrie as a part the service of the confession of sins. Here it is used another way, as a petition for blessing addressed to r beloved Savior-King, Jesus, much as it was used in cient times to greet the visiting king as he entered city. The form as we find it on page 18 or 44 of the *ymnal* spells out for us how it is to be used. Compare eb. 4:16: "Let us then with confidence draw near to e throne of grace, that we may receive mercy and d grace to help in time of need."

Gloria in Excelsis:

Confidence begets joy, and this hymn is an outburst joy, echoing the praise of the Lord from His in- rnation (in the angels' hymn) to His session at the right hand of the Father. The King has come to His people.

Salutation and Response:

Though these are similar to the mutual greetings of Boaz and his reapers in Ruth 2:4, the pastor and the congregation are rather voicing their awareness of and prayer for the presence and loving kindness of the Lord as they unite in Him and pray in the voice of the pastor the great special petition for this particular Sunday in the Church Year, the *Collect.*

Collect:

The words, "Let us pray," introduce the collect, so-called because it not only is the prayer of the whole congregation, but also in a sense is a prayer of the whole Lutheran Church throughout the world. One could almost have included other church denominations, since most of these prayers were composed long before Martin Luther's day and are still being used in other communions. However, the prayers were carefully inspected in the time of the Reformation and were revised to eliminate doctrinal impurities. The ones we use in the Lutheran churches are therefore Biblically pure.

The collects are all different, though the resemblance of some to others seem very marked. The reason is most likely that they all are short, and in general follow a standard outline. Note the parts in the Collect for The First Sunday in Advent: *Invocation:* "O Lord," *Petition:* "Stir up, we beseech Thee, thy power, and come"; *Purpose:* "That by thy protection we may be rescued from the threatening perils of our sins, and saved by thy mighty deliverance"; *Ending:* "who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

The Lesson From the Old Testament:

The ELC people who have been accustomed to the Norwegian-background service in *The Lutheran Hymnary* feel a sense of strangeness at this point for two reasons: 1) they heard lessons from the Old Testament only rarely before, and 2) they have been accustomed to stand when Holy Scripture is being read. However, the reading of an additional lesson takes at the most 2½ minutes longer. The Old Testament readings, keyed as they are to the theme of the day, give us a sense of unity in Christ, "the same yesterday, today and forever." As to sitting or standing as a mark of respect, we know none of these customs are absolute in their rightness or wrongness. We think nothing of sitting down to read our Bibles in our homes. Incidentally, the omission of the Old Testament reading is permissible, though not desirable.

(Continued on page 15)

Editorials...

This We Badly Need!

The late Dr. L. W. Boe, then president of St. Olaf College, said it: "When calamity strikes, we are one." The occasion was the total loss by fire of the main building at Luther College. Dr. Boe referred to the fact that, while these beloved colleges of ours have their rivalries on the athletic field and elsewhere, they are genuinely "one." The "oneness" manifested itself in many ways on that particular occasion as it has on many another.

We are thinking of those fine words in quite a different connection at the moment, however. Nearly two weeks ago the pastors of The Evangelical Lutheran Church received a letter from the chairman of the Board of Foreign Missions asking help for people on our Japan field who suffered loss in the recent typhoon (see Missionary Tang's article in the issue of Oct. 27). Both clothing and money are needed. The sum of ten thousand dollars was mentioned. This special appeal, it was stated, had been cleared with the Department of Stewardship, in accordance with our accepted practise.

We have no doubt about the success of this appeal; if the above paragraph gave the whole story, we would not feel the need of writing this editorial. We already have ample evidence of the concern of our people for our brothers and sisters in Japan. Already before the appeal could be made the President's office was receiving letters asking for just such an appeal to meet this need. We have before us one such letter: "As president of our beloved Evangelical Lutheran Church, would you please make a special appeal to our people at this time in behalf of our Japanese brothers in Christ, according to His will as presented in His holy Word? Emphasize the fact that 'it is a matter of share and share alike.' At present our plenty should supply their need, and then at some future date their plenty may supply our need. . . ."

No, we have no fears about the success of the appeal to meet the special calamity needs of the typhoon victims on our field in Japan.

What concerns us is to raise the question with the Church whether we are not being offered an opportunity to do something we should have done long ago, something we badly need. After all, the typho Japan was an isolated but by no means unique c ity. Disaster is, one may say, the normal abnorr of life! We have been visited by many of them— sions where a larger or smaller group of people lives touch ours are visited by sudden disaster. thinks of the tornado which visited Colfax, Wis. so long ago, for example. Just a year after that dis we asked the ELC pastor there, the Rev. S. M. to write an article drawing some lessons from th perience of the congregation. One of them, some re will recall, was that it would be well if the Ch could set up machinery to meet the demands bro on by disaster so that aid might be ready without c

Perhaps the necessity for the Japan appeal is offe the Church a golden opportunity to make prepara to meet future disasters on at least one front— financial. Certainly, one would not need to mob the forces of a Church of much more than a mi members to raise ten thousand dollars! In fact, if are not mistaken, a great deal more than that wi received if nothing is added to the letter which already been received in the congregations.

That brings us to the point. We have requested director of stewardship to use a fourth of this we editorial space to speak about a plan which we sure will meet with favor. Dr. Olson's statement is the next page. Since we have some definite convict on the subject, we shall comment briefly, even tho what we say here may be a repetition of what Olson has to say.

Suppose that the current appeal brings in a hund thousand dollars (by no means an unrealistic figu The needs caused by the calamity which initially oc sioned the appeal will be met first, of course. That volves one mission field of one department of Church. Thus, the Church has met a certain emerger True, the emergency should have been met days, weeks, after calamity struck. But we just weren't up for this sort of thing, and so it took weeks!

Whatever money is left over will be set up as a p manent Disaster Fund of the Church, in the custody the Board of Trustees. It is the property of the Chur as such, not of any department. It is at all times ava able, whether for disaster relief connected with a m sion field or to alleviate need in some congregation. will be a simple enough matter to devise a machine which will make it possible for the Church to mo in hours instead of in days or weeks.

ostance, that is the plan. The creation of such a will fill a need which is especially felt when ty strikes. It will not be difficult to replenish nd as needed. This can easily become as much of the financial structure of the Church as is, for le, the fund which has for years been at the dis- of the Department of Pensions to meet emer- s.

this should be added that the success of the will depend entirely upon what attitude we take hat this opportunity has come. If only a dollar onfirmed member should result, a fund would cumulated which would make it possible for us p in at the time of a disaster without delay and le adequate material help in almost any given unexpected circumstances.

have purposely put this on a materialistic basis. does not mean that we minimize the spiritual g which will accrue to the Church, divided be- giver and recipient. Those we take for granted moment and rather emphasize the necessity for istic facing of a situation which badly needs con- attention.

Campaign Without End

THIS IS WRITTEN, the returns from the LUTHERAN LD Subscription Campaign are still pouring in. is much encouragement for us on the staff. , when the results are known, we hope to give a t on our circulation and express our gratitude.

the moment our purpose is to call attention to act that one part of the Subscription Campaign ntinuing—the effort to get congregations to enroll names as Honor Roll subscribers. The plan is, elieve, familiar to most of our readers. The con- tion as such subscribes for the paper, a copy to nt into every home, paid for from the treasury of ongregation. The price under this arrangement is per year for each subscription entered. In many , the individual is encouraged to pay as much or ttle as he wishes to reimburse the congregation. y pastors have told us that it actually costs the con- ation very little.

hat we are anxious to emphasize is that an *Honor* subscription may be entered by a congregation *at time*. While, naturally, there gets to be more em- is on this plan also during the fall campaign, there ally no connection between the two. Any congre- n may enter its blanket Honor Roll subscription ny time.

Disaster Fund Appeal

The evening of September 26th "Typhoon Vera," roaring in from the sea, struck Japan, including the ELC mission field in the densely populated area of Nagoya, Handa, and Kariya on the southwest coast. The devastation which it brought has been called one of the greatest disasters of modern times. Thousands are dead and many more thousands are homeless, with all possessions gone.

Our ELC missionaries in the area have moved quickly with such relief as they could provide, but it is not enough. Lutheran World Relief, working through Japan World Service, has shipped in considerable clothing. However, winter is coming and warm clothing and blankets will be needed in great quantity. In addition, money will be needed to buy other necessities.

Dr. Rolf Syrdal, executive secretary of the Board of Foreign Missions, has sent a cablegram from Japan which reads:

> *Among church members in Nagoya, Handa, Kariya, many homes ruined with all possessions lost. Tremendous suffering and loss of life and property throughout the area. Crops lost. Rice lands ruined from three to five years. Request $10,000 and used blankets, warm clothing. Please.*

The Board of Trustees has registered its approval of this appeal to members of ELC churches under the following plan:

(1) The first $10,000 received shall be applied immediately to assist in the Japan "Typhoon Vera" disaster, through the Board of Foreign Missions.

(2) Any funds received beyond the $10,000 figure shall be retained in a General Disaster Fund, to be disbursed on the authorization of the Board of Trustees.

(3) Any additional funds required by the Board of Foreign Missions for the Japan disaster may be requested from this General Disaster Fund, if receipts make it possible to consider such a request.

(4) This appeal is directed to the many concerned individuals in our Church through the agency of their congregation, rather than to congregational treasuries or auxiliaries.

This Disaster Fund is commended most earnestly to all those who might desire to assist with their contributions. Funds may be sent to Mr. N. H. Nelson, treasurer of the ELC, designated for "Disaster Fund" or "Japan Disaster Fund."

In Loving Memory

The Storied Urn

The new Senate office building in Washington, D.C., which last week furnished me with a roast beef sandwich on bun in return for a modest payment, has been held up to ridicule by Washingtonians as a vast white elephant of opulent inefficiency. It has been said that the thousands of tons of glistening marble, onyx, and bronze serve only to buttress the sagging self-respect of our lawmakers and are melancholy evidence of the growth of bureaucracy.

I shall not project myself into this debate. Ancient Rome surrounded its legislators with architectural splendor, and if Brutus, Cicero, and Catiline deserved magnificence, why should we withhold it from Senators Bottle, Battle, and Chubbs? Let the Potomac, as well as the Tiber, mirror the snowy facade.

More annoying, much more, is the unhappy bent of our elected officials to advertise themselves. The smallest provincial improvement — the replacement of a cracked culvert or the erection of a bird bath—must, according to protocol, blazon forth the name of the incumbent official. At how many construction sites are we not enjoined to be patient because this inconvenience is a step in the direction of a beautiful tomorrow, and all through the generosity and skill of Blyford Troutfeather, governor.

Immortality in Bronze

The same silly practice is followed in the Senate office building. There several acres of bronze tablets inform Americans that they have this building because of the fine efforts of Senators Bottle, Battle, and Chubbs. We legislate against advertising along the right-of-way of national highways. We don't want to confuse the vision of our people with a mixed offering of dogwood and deoderant, hickory and cured bacon, bobolinks and bathing suits. This makes sense. When I drive along the highway I want to forget the sales pitch of the advertisers. But if I prevent the advertiser from exploiting me on public domain, I don't want to be treated differently by the senator. The bronze plaque in the office building is a peculiarly tasteless kind of advertising for those public servants who on public time and with public money simply did what they were hired to do.

Reductio Ad Absurdum

The absurdity of this practice appears if we a it crudely to other areas of life. If the surgeon w post his successes with the same eye for acclaim would have bronze tablets in our medical clinics r ing: Pettibone Gallstones, 1958. Removed by Dr. Blo FACS, Dr. Cross, and Dr. Grook. Or a successful pa might story his achievements in the vestry: Remode of kitchen cupboards, 1956, Cathcart Wells, D.D. an ambitious teacher would post the following leg outside his classroom: Carlton Handsaw, B.A., inst tor of Arthur Samite, attorney; Merlin Gwain, a man; Garland Foldslaw, advertiser. Results guarant

Professional Etiquette

I suppose that what I am objecting to is a sys which demands the publication of our achievemen we are to be permitted to remain in office. If a is to be known as a good politician, he must adve his goodness. He must insinuate himself, like a cin into the public eye. I was told as a child that if I b a superior mouse trap, the world would beat a patl my door. But the politician has to be more concer about selling his mouse trap than making a supe one. He must constantly shout, "Look at me! D forget me! Look! Look! I am terrific." Only in way can he have a chance to do the good he w to do. Perhaps, in the last analysis, this is the r burdensome aspect of public office, and politicians serve our sympathy, not our scorn.

Text by Harold Belgum. Artwork by Paul Konsterlie

AMILY DOINGS FOR ADVENT

O! how Shall I Receive Thee?

ADVENT BEGINS A NEW CHRISTIAN YEAR

Advent means "coming." It is a season of four weeks of waiting for Christmas. Making ready so that we can be *fully* prepared for the coming of the Baby Jesus into our hearts and lives and homes. Jesus comes in many ways: He comes as a baby . . . as a Savior . . . as a Judge at the end of time . . . as a friend to all in trouble.

ADVENT IS THE FIRST OF MANY FESTIVALS

Each has its great theme and its wonderful hymns

Advent

reat time of preparation for Christ

how shall I receive thee?"

Christmas

elebration of God's visit to our planet

rom heaven above to earth I come"

Epiphany

howing forth of God in our lives

How brightly beams the morning star"

Lent

Suffering of Christ reconciles us with God

"In the cross of Christ I glory"

Easter

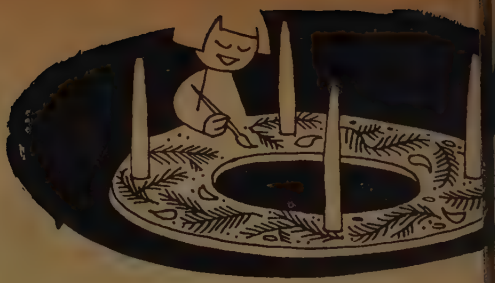
Victory over evil and death

"Jesus Christ is risen today, Alleluia!"

Pentecost

Comfort and strength is given to us

"Come, O come, thou quickening Spirit"

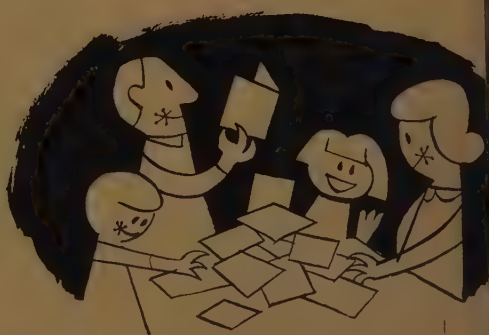


HOW TO MAKE AN ADVENT WREATH

One way the Advent wreath can bless our Advent is to connect it with the great texts and collects and themes of the four Sundays of Advent. This you can do in many different ways. *Work out your own use of it!*

Four wire coat hangers make an ideal … Bend and wire them into a circle. W… pliers twist the hooks into corkscrew h… for four candles. Now you are ready … on evergreen boughs or pine. Wire the… curely and keep them well away fro… candles.

HOW TO MAKE AN ADVENT CALENDAR



(1) GET OUT THE OLD CHRISTMAS CARDS

The Advent calendar has one surprise for each day of Advent hidden behind a little door. So the first thing is to select and cut out pictures, symbols, stars, angels, ornaments, scenes of children singing, etc. from old Christmas cards. The climax picture is, of course, the manger scene which you open the morning of Christmas Eve. It's even more fun to paint your own!

(2) TRIM AND ARRANGE ON A "BASE"

When you have a surprise for each day of Advent (1st Sunday of Advent to Christmas Eve: count them out) then arrange them on a stiff paper "base"—not in rows like dominoes to be pushed over, but in an interesting design. The last to be opened should be biggest, for it is most important.

(3) MAKE "FACE" WITH A DOOR FOR EACH DAY IN ADVENT

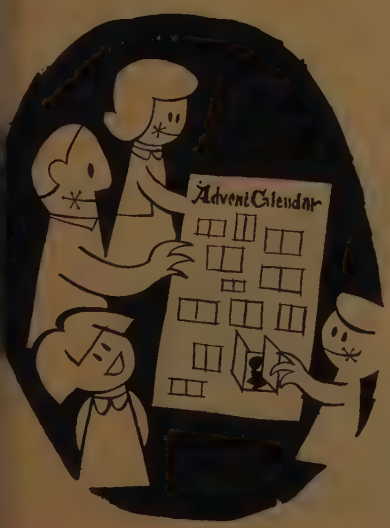
When the cut-outs are all pasted in place you are ready to make the "Face" with a door over each "surprise." Use a large colored sheet or small ones fitted together. Cut doors with razor blade and put dates on each door. You can cut numbers from an old calendar and paste on. Make sure each door will open.

An Advent ring means the same thing. Many prepare a rim circle of wood with holes drilled for the candles. Some have five candles, one extra for Christmas Eve. The 12 days of Christmas can be noted by a little Christmas tree with 12 candles placed inside the Advent Ring. It gets lit on Christmas Eve for the festival supper preceding the family program.

The hanging Advent wreath has special charm. A wreath hanging over the supper table has a kind of special charm for children. You know how we say "Christmas is in the air." But the great matter to be concerned about is always that it is *pointing to Jesus Christ* who came and comes to us on Christmas Eve.

(4) DECORATE CALENDAR AND HANG BY BREAKFAST TABLE

Decorate your calendar so it really looks festive. Maybe give it a motto or scripture or theme. Put it up near your breakfast table. Take turns opening the doors. Begin the day with this little ceremony before breakfast. The one who opens it may tell what the picture says to him about Christmas. Let the children dream!



Why make it? Why not buy it?

Beautiful and charming Advent calendars can now be purchased. They are good and can make Advent very meaningful.

But if you and your family make your own there can be even more blessings. . . .

☆ Christian friends and relatives who sent you cards last year come to mind. You say a prayer for them.

☆ Creating something together as a family not only draws you together, it glorifies the God who created you.

☆ Christmas cards strike the many, many notes of Christmas. They help us look back and they help us look ahead.

☆ The Advent calendar by the breakfast table opens each day with a tiny spiritual tonic.

☆ If we also sing a verse of an Advent hymn then we "sing in the day" to honor the coming Christ.

☆ If we pray each day of Advent that Christ will come into our hearts on Christmas Eve . . . He will!

FAMILY DOINGS FOR THE FOUR WEEKS OF ADVENT

If you have an Advent calendar: Sing a verse of a hymn and open one door each day before breakfast. Then sit down, ask God's grace and have breakfast.

If you have an Advent wreath with four candles: Put it on (or hang it above) your supper table. Before sitting down to eat, sing a hymn, read a short scripture (see prophecies suggested), then light the right number of candles, ask God's grace, and eat. After the meal you hold your customary family devotions, and sing another stanza from the same hymn.

Every member of the family must have a part! Small children can pass out hymn books, or light candles, or beat time when you sing. God has created you with creative powers. Parents can create children. They can create a good family ceremony, too!

First Week: *Hymn* "O how shall I receive thee?"

Sunday Matt. 21:1-9	Thursday Gen. 49:1-28
Monday Gen. 3:1-24	Friday Num. 24:14-25
Tuesday Gen. 9:1-19	Saturday I Chron. 17:1-27
Wednesday Gen. 22:1-19	

Second Week: *Hymn* "Wake, awake for night is flying"

Sunday Luke 21:25-33	Thursday Isa. 11:1-10
Monday II Chron. 7:11-22	Friday Isa. 24:21-25
Tuesday Isa. 2:1-5	Saturday Isa. 25:6-10
Wednesday Isa. 7:1-17	

Third Week: *Hymn* "Lift up your heads, ye mighty gates"

Sunday Matt. 11:2-10	Thursday Isa. 40:1-11
Monday Isa. 26:1-21	Friday Isa. 46:3-13
Tuesday Isa. 28:14-19	Saturday Isa. 49:1-13
Wednesday Isa. 32:1-8	

Fourth Week: *Hymn* "O come, O come Emmanuel"

Sunday John 1:19-28	Thursday Mic. 5:1-5
Monday Isa. 51:1;16	Friday Jer. 23:2-8
Tuesday Isa. 52:1-12	Saturday Jer. 30:1-22
Wednesday Mic. 4:1-8	

CHRISTMAS EVE AT HOME

Make ready to welcome the Christ Child

Early supper. Special dishes. Everyone dresses best. The tree is decorated. Presents in place. T family program is planned and *everyone has a pa*

Sing your Joy

"I am so glad each Christmas Eve," "The hap Christmas comes once more," "What child is thi "From heaven above to earth I come," "All m heart this night rejoices." No piano needed. J the words.

Read the Christmas Gospel

Father may read Luke 2:1-20. Or you can pass around and have the thrill of each reading a pa of the Christmas Gospel . . . the very heart of t whole Bible.

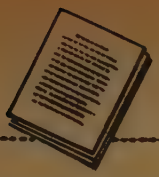
Tell what it means

Perhaps each one in the family could tell wh means most to him this Christmas. Or each one c have a part by reading a poem or a story or sin ing a song or "showing" something and telli about it.

Do what it says

Our presents mean so much more if we ha made ready . . . sung Christmas hymns or carc . . . read the Christmas story . . . had a part the program. Now we can give and receive o presents in the true Christmas spirit. They are l tle echoes of God's endless love for each of in Christ Jesus His Son.

Correspondence



ıe's Not for Karl

I do not like the page in LUTHERAN ERALD "Light Dappled With Shadws." Have read the paper through its years and love it. That page esn't seem Lutheran to me — too odern, too highbrow!—what does it ean to our older folks? I hope it is no place in the new official organ The American Lutheran Church.

MRS. PERCY SOLLIE
Ashland, Wis.

hey're FOR Karl

Wish to express our family's appreation and thanks to Karl A. Olsson r his articles, "Light Dappled With adows." They are truly an inspiraon to each and every one of us.

Am also very glad to read that they ill continue to be a part of the ERALD in the coming year. It is also ur heartfelt desire that they will be a art of our Lutheran paper when the erger occurs.

MRS. OSCAR THEIEN
Pequot Lakes, Minn.

► Mr. Jensen's letter in October 20 sue interested me. I agree with his pinions on earning money for the hurch. However I saw none of the umbleness that was full of holes in Mr. Olsson's words on gluttony that Mr. Jensen saw. I understand Mr. Olson to say, "It is our undue preoccupaion with food that throws us."

I read Mr. Olsson's October 13 artile. I agree that Emma Bovary and he rest of the beautiful fugitives are n familiar situation, and from the beginning of their story you can see hey are not only green with horns ut green with stripes and blend in with the grass.

Mr. Olsson's article on marriage in he October 20 issue was wonderful! The Kingdom of Heaven would show all around and in their following generations if both partners in marriage would practice Paul's view of marriage. God bless you all at the HERALD. I think you are tops. I don't know what I would do without your paper. It sustains me more than you will ever know.

MRS. FLORA OLIN
Springfield, Ore.

She's for Anne

► We natives are satisfied with Anne Jordheim's knowledge of Wisconsin geography! A line from the Black River just north of LaCrosse eastward to Green Bay is the approximate line dividing Wisconsin into its "Northern" and "Southern" districts after the merger. While the northern area is much larger in size, the southern area has much greater population. To us, this is a perfectly logical middle line.

Lest eating his Rand McNally cause indigestion, Mrs. Jordheim might have told an out-of-stater that Mondovi is in west central Wisconsin. But, if a friend from Madison or Milwaukee overheard that, he'd promptly reply, "Don't let her kid you, why Mondovi (or Galesville) that's way up in the sticks." Beautiful sticks though—we'd all agree on that.

Despite her years spent in Germany and Norway, I believe Anne Jordheim understands us better than we understand ourselves—in more ways than one.

MRS. L. JOHN SCHILLING
Galesville, Wis.

Sweet Smell of Success

► Thank you so much for that inspiring editorial in the Sept. 15 issue: *"The Sin of Un-Success."* The 'intelligent woman' who took time to write that 7-page composition needs to be heard in the halls of Religious Reckoning!

The insatiable worldly attitude for SUCCESS, spelled with *capital letters,* is the old two letter line from the word itself: "U" & "C" which means: *"You see!* I told you so!" Too bad that the work of the Church and that of the holy ministry has to be so often gauged and measured by worldly standards only. It is comforting to know that God uses an entirely different judgment upon shepherd and flock. His forgiving Word and sustaining grace lead to "Success" hereafter, where it counts most!

JOHN F. STRENG
Wheeling, W. Va.

WORSHIP

(Continued from page 7)

The Psalm:

or hymn version of a Psalm: A list of hymn versions of Psalms selected to fit the theme of the day is found in the *Hymnal,* beginning on page 1004. These hymns are a fitting response to the Old Testament Lesson.

The Epistle and the Gospel:

The lessons taken from the letters written by the Apostles reflect mostly the Law, that portion of the Word in which God tells us what we should do and not do. For that matter, many of the Gospels, the selections from the Gospels according to Matthew, Mark, Luke and John, seem to have much of the Law in them, and some are very threatening. Yet behind these clouds the sunshine of the Gospel that "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" is shining, for that use of the Law with which redeemed believers have to do is the third use: not to show us our sin, not to alarm us and drive us to seek Christ, but to show the fruits that faith should bear. And there is much of the Gospel, plain and on the surface, for the simplest ear to hear, in both Epistle and Gospel selections. These selections have for the most part been made in ancient New Testament times, many having been selected 1500 years ago. As for reading selections from Scripture at church services, this custom was established among the Jews by Christ's time, and the Bible (Luke 4:16-22) bears record that Jesus Himself participated in such reading.

The Gospel selection is the source of the theme for the Day. Through the Church Year, these selections take us through the whole counsel of God, revealed in Jesus Christ.

For the Family Altar

J. R. Hestene

Toward the First Sunday in Advent — *The Knoc*

The Epistle: Revelation 3:20-22 • The Gospel: John 18:33-37

Monday, November 23

DIVINE CALLER

Revelation 3:20

"Behold, I stand at the door and knock."

How many knocks there are upon the door of a person's life! Very early it begins. The parade of visitors seeking admittance is long, and one after another they come, knocking. They must come in, they insist, because they want our interest, our time, our love. But there is Another One who comes, and His knock must not go unheard. For it is Christ who comes on love's errand, seeking the lost to make them His own. The answer to this knock is most important: "If any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." Opening to Christ sets in order the banquet of Life.

I cannot understand the great mystery of Your love, dear God, that You, in the majesty and the glory of Your Being, are concerned also with me. Your knock, asking entry into my life, is the greatest event of my life. It has opened to the new life in my Savior. Amen.

Tuesday, November 24

HEADQUARTERS CALL

Romans 10:10

For man believes with his heart and so is justified.

The door upon which Christ knocks as He seeks entry into a person's life is the heart. For this is a business call having to do with nothing less than life or death. He is never satisfied with being accepted into the mind only, although that may be important as a preliminary to the main event. Christ in the head alone is a part of dead knowledge in which there is no living faith. The heart is headquarters for what a man believes, for what controls him, for what he is devoted to. For that reason Christ's bid for acceptance into a person's life is made at the point of the heart.

What a battleground is my heart, O God! How many interests there be that take the hills to swoop down and claim the valleys within the headquarters of my being. Come, O Christ, and lay claim to my heart, that I may know Your salvation. Amen.

Wednesday, November 25

THE MEANS

Matthew 13:23

"As for what was sown on good soil, this is he who hears the word and understands it."

The knock Christ makes upon th heart as He seeks to save is a definit knock. It comes by means of the Word It is not a hit-and-miss arrangement tha God has set up so that some are reache in one way, some in another. The mean is the same for all. This is what Jesu made clear in the Parable of the Sower The seed the sower cast is the Word the soil upon which it was cast is th heart. It is not "out of the blue" tha Christ calls, nor is it "by accident," by "chance," or by notion. It is ever by means of the Word. "He who has an ear, let him hear."

Your Word, gracious Father, is a love letter addressed to me, wherein You make plain Your gracious will. It is a direct call to me to answer Your invitation to believe in You, to trust You, and establish my life upon Your promises. Amen.

Thursday, November 26

IS IT REAL?

1 John 3:19

By this we shall know that we are of the truth, and reassure our hearts before him.

How can I know whether or not Christ has come into my life? What evidence can I expect? I know He is interested in me and that by His Word He seeks entrance into my heart. John tells us that one evidence is within us; it is the assurance of His presence. This is the witness of the Spirit. Jesus said that if we believe in Him "we shall know." It is an inward witness that God gives to those who believe. The outward evidences are the fruits that follow faith. If we "love in deed and truth," its only source can be the new life in Christ.

Out of Your graciousness, blessed Jesus, You do not leave me to wonder about the genuineness of Your presence in my heart. The inward peace and the assurance that comes through simple faith are a gift from You. We know the peace of Your presence! Amen.

Friday, November 27

A PROOF

Luke 10:34

"And went to him and bound up his wounds, pouring on oil and wine."

Outward conduct is usually an indication of what is in the heart. When Christ has knocked on the door and has gained entrance, and abides, life from then on takes on new purpose, for the old motives, old ideas have been thrown away. One proof of the presence of Christ in the heart is compassion for our fellowmen. It is a new care, a burdening care for others; for their souls, their bodily needs, their total life. The Good Samaritan displayed the spirit of one who had the motives of such into whose lives Christ comes and controls. Christ was compassionate. His people share in that care.

Would I know whether You dwell within me, O Christ, then let me search and see how many wounds I have bound up. If I would show a heartless world that You live in my heart, let me distill the hurts of life with the oil and wine of Christian love and concern. Amen.

Saturday, November 28

GROWING INFLUENCE

1 Peter 3:18

But grow in the grace and knowledge of our Lord and Savior Jesus Christ.

The coming of Christ into the heart is meant to bring a change. The whole purpose is salvation, and the peace that comes with this is its own witness. But there comes a change in the manner of living also. Sometimes this change is slow, for former sins have a way of refusing to let go easily. But the longer Christ abides in the heart the more evident it must be that there is a change, a growth in grace and knowledge. This growth goes on and on, never reaching perfection here, for that comes only in the life to come. With Christ in the heart there is a definite promise of true and continuing growth.

I pray, dear Jesus, that You will keep the furniture of my heart arranged as You want it, and through the windows of my renewed heart keep showing me new visions and new opportunities I have to serve You, that I may grow. In Your Name, I pray. Amen.

The CHURCH in Today's World

DEVIL PICKETS CHURCH

Police came face to face with the "devil" in front of Foursquare Gospel Church here.

It happened when an indignant caller notified police that the "devil" was violating freedom of worship rights by picketing the church. When the officers arrived, they found a picket in red costume and mask carrying a sign which read, "Foursquare Church is Unfair to Sin—Be My Friend and Don't Attend."

The picketing, which proved to be a stunt designed to create interest in the church's Sunday school program, was cleared up when the "devil" turned out to be the 15-year-old son of the Sunday school teacher.

At last report from the church, the picketing was said to have stirred interest in the Sunday school program and attendance has increased.

geon-Plagued Prelate Prays for Pied Piper

Dean E. L. King of St. George's nglican Cathedral in Capetown, So. rica, is looking for a Pied Piper to t rid of a colony of pigeons that has en interrupting church services.

The pigeon plague has become so d that the dean actually rented a rifle d shot several birds inside the ca-edral.

This drastic action, however, upset number of his parishioners. One of em wrote a letter criticizing the an's behavior and asking: "Would t St. Francis of Assisi, in similar rcumstances, have put corn in the sle?"

Dean King, somewhat annoyed, anted to know what other means he uld use to get rid of the pigeons that people could worship in peace.

The pigeons have made nests inside e cathedral. They not only scratch wn dust and other rubbish on the ngregation, but actually zoom down them. Once they swooped low over e high altar during services.

The dean said he would be grateful r a Pied Piper to remove the birds d would be willing to pay for his rvices. He said the birds had created ch a disturbance at a Communion service that it had to be halted until they were chased away. He observed that parishioners later threatened to stay away from church until the birds are finally evicted.

"There have been suggestions," he said, "such as putting down poisoned seeds of grain in the cathedral, but I don't fancy that. So I hired a gun and shot one or two. But you cannot sit in a cathedral all day waiting to draw a bead on them. I am now thinking of calling the Fire Brigade in to help."

Ask More Religious Instruction for Retarded

More religious instruction for mentally retarded youngsters is urged by a member of the board of directors of the National Association for Retarded Children.

Armond F. Carr of Salt Lake City told a workshop at the group's annual convention that the spiritual training of such children should parallel efforts to improve the physical and mental sides of their lives in order to form a completely "whole child."

"Spiritual leaders," Mr. Carr said, "can help parents of retarded children by having an understanding of the problems of mental retardation, and by either having training in counseling or being able to make proper referrals." They can also help, he said, by assuring the parents of mentally retarded children that "under God all children have capabilities."

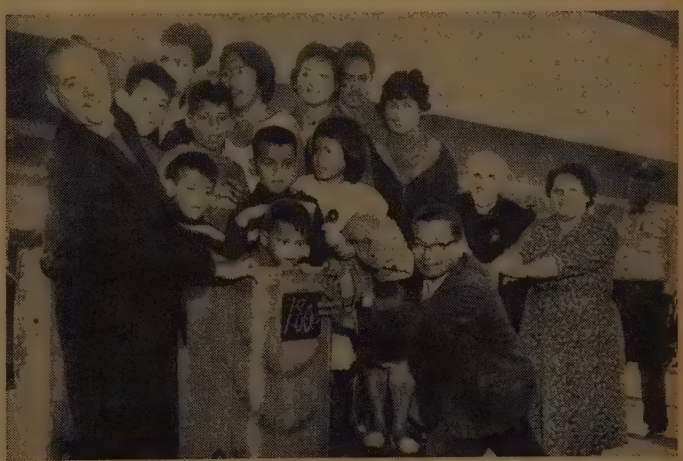
"We are all children of God," Mr. Carr added, "loved of Him and dignified by this relationship."

Methodists Report Gains

Membership of The Methodist Church increased 123,543 to 9,815,459 in the past year, it was reported by the Rev. Albert C. Hoover, director of the denomination's statistical office.

The total included the denomination's 27,750 ministers but not its 1,536,419 baptized children. Cuban members are included in the totals as Cuba comes under the Jacksonville, Fla., Area of the Church.

During the year, the Church received 763,464 members, 380,204 on profession of faith. But losses by transfer, death, and other causes cut the net gain to 123,543.



—RNS Photo

LARGE REFUGEE FAMILY—A baggage truck transports the 11 children of the Rudolf Schapers (right), Dutch Indonesian refugees, on their arrival in Los Angeles. Protestant Episcopal Bishop Francis Eric Bloy (left) pulls the vehicle while the Rev. Lloyd R. Sommerville, Gardena, Calif., lends a hand. The family, whose children range in age from 3 to 24, is one of the 200 assigned this year for resettlement in the Los Angeles Diocese of the Episcopal Church.

Competition for Hymn Writers Announced

A competition for the writing of new hymn texts is being sponsored by the Commission on Hymnology of the Lutheran Society for Worship, Music, and the Arts. The purpose is to encourage the composition and use of contemporary hymns in the church.

Hymns submitted should be appropriate to Cantate Sunday (Fourth Sunday after Easter), using as a basis the Propers (Introit, Graduals, and Lections) for the day. They should be sent to J. Earl Lee, chairman of the Commission, Augustana College, Sioux Falls, S. Dak., not later than Jan. 1, 1960.

Each text should be signed with a *nom de plume* or motto, and the same inscription should be on the outside of a sealed envelope containing the author's name and address. A stamped, self-addressed envelope should also be enclosed.

The hymns will be judged by a committee appointed from the society's commissions on theology, hymnology, and literature. Winning authors will be recognized at the third annual conference of the society and their hymns, set to music, will constitute a part of the program.

Dorothy Thompson Discusses Clergymen

The popular impression that the bigger the pay, the better the minister is attacked by Dorothy Thompson, noted journalist, in the November *Ladies' Home Journal.*

In an article relating the story of her growing-up years as the daughter of a Methodist minister, Miss Thompson said that if a $15,000 minimum salary were to be set for college-educated ministers, "pulpits would be crowded with young careerists calculating the ministry to be a better bet than most other 'professions.' "

"I am not opposed to better salaries for ministers," she said, but several "heresies" are to be found which relate to them. She said one such heresy is that the standard of living and standard of life are the same thing.

"Another," she said, "is that there is no essential difference between medicine, teaching, social welfare, and the ministry. The ministry is service to God and via that service to humanity, reaches through to the soul. The other services can be performed by atheists."

Miss Thompson said her criticism was leveled at a number of recent articles in church and lay publications calling attention to "the miserable salaries paid to Protestant ministers." Asserting that religious life has ever been one of "voluntary" poverty and sacrifice, she said that "religious leadership is a quiet thing, and the best of it is unrecorded."

"It is manifest," she explained, "in the homes that do not break up, in the young people who do not go astray, in the material and spiritual crises that are met without public knowledge, in those persons who meet misfortune and even death serenely.

"A community with great religious leadership is one imbued with love, fragrant with Christian charity, calm in inner communal security—and such leadership cannot be had by advert ing for it on the money market."

It is rare in any case, Miss Thom son added. "But since we need n be without some insight into the li of saints, we do know that it is ne to be found in those concerned to a appreciable degree with money."

What Do Pastors Give?

How much of their salaries do L theran pastors put in the offeri plate?

The Rev. Dr. A. Howard Wee president of the Illinois Synod of t United Lutheran Church in Americ has disclosed the results of a surv in which 118 pastors of the syn were asked how much they contribu ed.

The results: 11 were giving less th 10 percent of cash income to t church; 77 were giving 10 to 15 pe cent; 29 gave 15 to 20 percent, a one gave 30 percent.

Washington News Notes

Czechoslovakia Hears About America—Religious life in America was the subject of a recent Voice of America broadcast which was beamed to Czechoslovakia. Two Washington Lutherans, councilmen of St. Paul's (ULCA), are responsible for initiating the project.

Dr. Vladimir Palic of the Library of Congress includes among his many duties the preparation of Czech language programs for the world-familiar Voice. Councilman John Baker had been taping important events and regular services at St. Paul's. The two put their backgrounds, techniques, and specialities together and furnished the material for the Voice program.

Narrator was Dr. Palic who is the son of a prominent Czech clergyman. He told of his early religious life in his native land and of his church in the nation's capital. With the help of the previously recorded services he was able to take his Czech listeners with him into a portion of American religious life. Thus Christian laymen were able to carry the influence of their personal religious lives behind the Iron Curtain.

German Views U. S. Church Life—Church leaders from overseas come to the United States, not only through church-sponsored exchange programs, but under government auspices as well. One of the many categories of government-financed exchange of persons with other countries is the "leaders program" under which men and women in places of significant influence in public life visit the U. S. for six to eight weeks of observation. Leaders in government, business, labor, agriculture, education, and religion are invited as guests of the U. S. government.

A recent visitor to the capital city under this program was the Rev. Walter Posth, who heads Protestant youth work in Rhineland, Germany. He works primarily with church youth, but includes in his program young people not active in the church, whom he gathers for discussion of burning current issues. His itinerary in the U. S. will include church contacts in various parts of the country.

Disagree on Obedience

ermany's two top Protestant rchmen have taken opposite sides whether the East German govern- at is a divinely instituted authority ose decrees should be obeyed by istians.

he negative side was expressed in rigkeit," a new pamphlet on pub- uthority published by Bishop Otto elius of Berlin, head of the Evan- cal Church in Germany (EKD) a president of the World Council Churches.

hallenging his argument was Bish- Hanns Lilje of Hannover, head of United Evangelical Lutheran urch in Germany (VELKD), and ner president of the Lutheran rld Federation, who commented on pamphlet in his annual report at VELKD general synod meeting y in October.

Bishop Lilje said he could not agree h the Berlin churchman's assertion t, while Christians should heed traf- signs in the West because they have n placed by divinely established au- rity, the same would not apply in East. No matter where you drive, Lutheran leader declared, you have fic regulations—you dare not go onto the streets without them.

He rejected Bishop Dibelius' conten- n that because the East Zone govern- nt is illegal and daily subjects the ple to ideological demands contrary Christian principles, it does not de- ve to be counted among the "govern- authorities" of whom St. Paul d: "He who resists (them) resists at God has appointed and . . . l incur judgment" (Romans 13:1-2).

Bishop Lilje said that, to the con- ry, the Evangelical doctrine of "the o swords"—secular and ecclesiastical wers, each holding authority directly m God—based on Romans 13 and er New Testament passages, affords excellent guide for troubled con- ences" in a state ideologically in nflict with the Christian faith.

Even authorities which do not know acknowledge the divine order to serve human life, he stated, should respected by Christians as part of d's will for their lives.

Laymen Study Theology

Ninety laymen from 28 cities and towns in the Rocky Mountain District attended a three-day Institute of Lay Theology this fall at Havre, Mont. The group represented 36 occupations.

Courses in Bible, doctrine, and vocation were taught by Dr. R. A. Daehlin, Rocky Mountain district president; Congressman Al Quie (R., Minn.); Dr. Sidney Rand, director of the Department of Christian Education of the ELC; and Dr. Warren Quanbeck, professor at Luther Theological Seminary, St. Paul.

This was the second such institute held in Montana, and the members voted to make it an annual affair. Twenty-six men have attended both years.

Texas Women Meet

Representatives of some 9,000 members of Lutheran women auxiliaries in Texas, Louisiana, and Arkansas voted to waive or suspend any provisions of their constitution that would delay or hinder the merger of the auxiliaries of the American, Evangelical, and the United Evangelical Lutheran Churches.

Nearly 800 delegates and visitors attended the 14th biennial convention of the Texas district, Women's Missionary Federation of the American Lutheran Church, in Houston, Texas.

Mrs. Fred Eichert of El Campo, Tex., federation president, said the idea behind the vote was to make the merger move smoothly and to free the hands of federation members to draw up a new national auxiliary next year.

Lay Church Workers Form Association

A Church Staff Workers' Association of the ELC was organized at a meeting held last month at Excelsior, Minn. This meeting was an outgrowth of a conference held last spring which recommended formation of such an organization.

A constitution and by-laws were tentatively adopted, and directors were elected. The purposes of the association are to clarify the positions of full-time church staff work; to promote individual development through education and training; to work with synodical agencies in developing an understanding of the place of church staff positions and in establishing standards for recognition and certification; to bring church staff workers together for inspiration and sharing of mutual concerns; and to enlist new workers.

Elected directors for one year were J. L. Gyldenvand, business administrator, United Lutheran Church, Grand Forks, N. Dak.; Ray Johnson, associate director of the Luther League; Louise

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FIRST UNIT DEDICATED—Redeemer Church, White Bear Lake, Minn. recently dedicated this first unit church on the first anniversary of the first service of the congregation. Dr. E. C. Reinertson, president of the Southern Minnesota district, officiated. The Rev. Philip L. Hansen is pastor of the home mission church.

Koch, parish social worker, Central Lutheran Church, Minneapolis; Darlene Nelson, parish worker, First Lutheran Church, Duluth, Minn.; and Arnold Nesheim, administrative assistant, Westwood Lutheran Church, St. Louis Park, Minn.

Elected to two-year terms were Arnold Mickelson, director of parish education for the Northern Minnesota District; Dean Moe, director of Christian education, Bethesda Lutheran Church, Ames, Iowa; R. F. Jones, director of music, Trinity Lutheran Church, Moorhead, Minn.; Mary Quam, parish secretary, First Lutheran Church, Sioux Falls, S. Dak.; and Helen Thompson, parish secretary, United Ev. Lutheran Church, Oak Park, Ill.

Officers of the board are Mr. Nesheim, president; Miss Koch, vice president; Miss Nelson, secretary; and Mr. Gyldenvand, treasurer.

Active membership in the association is open to non-ordained church staff workers serving full-time in a congregation or department of the ELC. Persons serving part-time may be associate members. There is also a student membership.

People

Dr. Carl M. Weswig, former professor of church history at Luther Theological Seminary, St. Paul, died October 31 at River Falls, Wis. Obituary later.

The Rev. Arnold Edwards has resigned from Miller and Ellington Prairie congregations, Miller, Iowa, to accept a call from the Norway-Conroy parish in Cedar Rapids, Iowa.

The Rev. Donald P. Bankson, formerly of Mitchell, S. Dak., is now serving Bethlehem Church in Auburn and Faith Church in Meadow Vista, Calif.

The Rev. Raymond E. Brandt, formerly pastor at Aurora, Minn., is now serving Calvary Church, a Home Mission congregation being established in Grants Pass, Ore.

The Rev. Howard Cole has been released from the military chaplaincy and has accepted a call as pastor of United Church, Red Wing, Minn.

The Rev. Theodore L. Mendenhall, formerly pastor in Joplin, Mont., is now serving Fortuna Church, Fortuna, Calif.

Miss Arleth Rue was recently installed as parish worker at Burlington Church, Burlington, Wash. A former resident of Fairview, Mont., Miss Rue is a graduate of the Seattle LBI.

The Rev. Milton W. Nesse, formerly pastor in Everett, Wash., is now serving as pastor of Our Saviour's Church, Bremerton, Wash.

Miss Rae Rasmus, parish worker last year at Our Savior's Church, Hibbing, Minn., was recently installed as parish worker at Our Savior's Church, Perth Amboy, N. J. Miss Rasmus is a 1958 graduate of the University of Minnesota.

The Rev. Eldred R. Peterson, formerly pastor at Trempealeau, Wis., is now serving Our Savior's Church, Elroy, Wis.

The Rev. E. T. Boe of Eau Claire was recently installed as the official chaplain of the Lutheran Welfare Society of Wisconsin. Pastor Boe accepted the Society's call early this year and joined the Welfare staff in September after completing a clinical training course at Luther Seminary, St. Paul. He will offer chaplaincy services at hospitals and other institutions in Eau Claire.

The Rev. Maurice S. Molvik, form
ly pastor at Karlstad, Minn., was
cently installed as the associate pa
of the United Church, Grand Fo
N. Dak. The Rev. John Gaardsmo
the senior pastor.

The Rev. R. A. Ramseth, forme
pastor at Central Church, Van Nu
Calif., is now serving as pastor of
Lutheran Church of the Good Sh
herd, Sacramento, Calif.

The Rev. H. Severin Bly is serv
as interim pastor of Gol congregat
west of Kenyon, Minn.

The Rev. Arne E. Strandjord,
merly pastor in Mt. Vernon, Wa
is now serving as pastor of Imman
Church, Seattle, Wash.

The Rev. S. Sigurgeirson, forme
pastor in Edmore, N. Dak., is n
serving as pastor of Trinity Chur
Waubun, Minn.

The Rev. H. Arvid Thorson, form
ly pastor in Cleveland, Ohio, is n
serving a new Home Mission cong
gation being established in Orlan
Fla.

Mrs. Vivian Schnitker was recen
honored by her congregation, Our
deemer's New England, N. Dak.,
25 years service as Sunday school su
erintendent.

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—Obituaries—

e Rev. O. G. Aasen, 77, died at ome in Fergus Falls, Minn., on 30, 1959. He was born Sept. 13, in Sogn, Norway. He came to United States in 1905 and was uated from St. Olaf College and er Theological Seminary. He also ded Maywood Lutheran Theologi- eminary. After ordination in 1910 rved parishes at Underwood and w Lake, Minn. He retired in , but continued to conduct a week- orwegian devotional service over station KOTE. He conducted this service for 34 years. He was mar- to Hattie Nelson in 1910. He is ved by his wife and three daugh- Funeral services were held in us Falls and Elbow Lake.

ne Rev. Carl E. Hansen died Sept. n La Crosse, Wis. He was born . 27, 1887, in Marshall County, n. After attending St. Olaf College the United Church Seminary, he ordained in 1917. He served par- at Swift Current, Sask., Larimore, Dak., and Stephen and Alexandria, n. Since 1950 he had served as Lu- an Welfare hospital chaplain in La se and was also chaplain at the any Lutheran Home there. His (nee Clara Dale) died in 1944. is survived by one daughter. Fu- l services were held in La Crosse interment in Minneapolis.

he Rev. Henry B. Mathison died 7 in Montevideo, Minn., of a heart ent. He was born Nov. 12, 1899, Sinai, S. Dak. He attended Red g Seminary, Augustana College Luther Theological Seminary, and ordained in 1931. He served as or at Grass Range, Richey, and d, Mont., and Greenbush and ntevideo, Minn. At his death he serving Saron and Baxter congre- ons. He was married to Alida Hal- on in 1929. He is survived by his and four children. Funeral serv- were held at Sinai.

anges of Address for ELC Pastors

. G. Bagley, Zimmerman, Minn., 10-15-59
onald P. Bankson, 1279 High St., Au- n, Calif., 11-22-59
aymond E. Brandt, 722 N. E. Riddle Dr., nts Pass, Ore., 11-15-59
oward T. Cole, 624 W. 5th St., Red g, Minn., 11-9-59
. M. Egge, 2803-7th Ave. N., Billings, nt., 10-9-59

Alf V. Granberg, Box 1256, Terrace, B. C., Canada, 10-1-59

J. J. Hjortaas, Eben-Ezer Lutheran Home, Brush, Colorado, 10-9-59

Erling W. Hansen, 2122 S. 87th St., West Allis 19, Wis., 11-11-59

Edwin G. Heide, Hq. 4510th Com. Crew Trng Wing, Luke Air Force Base, Phoenix, Ariz., 10-20-59

Otto S. Juul, 3442 Douglas, Sioux City, Iowa, 10-10-59

Walther Kallestad, Elk Point, S. Dak., 10-1-59

Thos. A. Knudson, 1010-1st St., Brookings, S. Dak., 10-1-59

Theo. L. Mendenhall, 2132 Smith Lane, Fortuna, Calif., 11-27-59

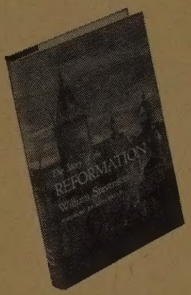
G. S. Natwick, 214-7th St., Cloquet, Minnesota, 10-15-59

Milton W. Nesse, 2434 N. LaFauette, Bremerton, Wash., 11-15-59

Eldred R. Peterson, 224 North Center St., Elroy, Wis., 10-12-59

R. A. Ramseth, 3915 Winding Creek Rd., Sacramento, Calif., 11-8-59

J. L. Ranum, 6424 Mendelssohn Lane, Hopkins, Minn., 10-15-59



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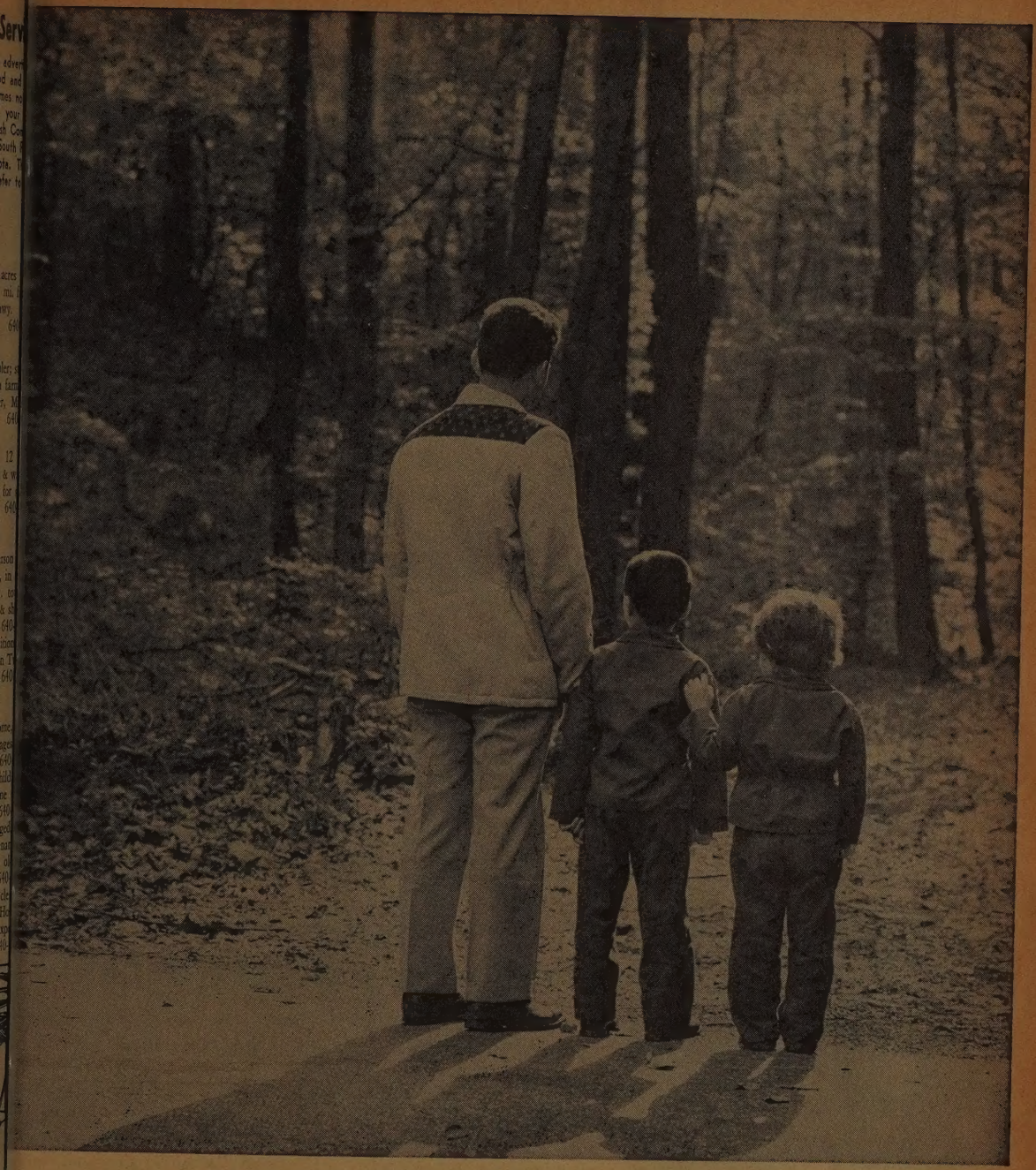

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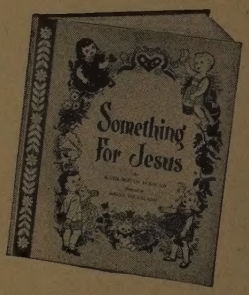

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